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THE
PRODIGAL
RETURNED TO
SCOTLAND,
OR,

A Letter, Written by a Gentleman, to his Friend at Montrose, Wherein he Represents, The Lover's Warfare, the vanity of reposing Confidence in Rich Friends, a short Historie of his own Misfortunes, the desirableness of Conversation, And lastly, the true Character of Magnanimity, and a noble Ambition, and the Uncertainty and Contempt of Riches.

Hebrews, 12 Chap. 7 & 8 Verses. For whom the Lord loveth He Chasteneth, and scourgeth every Son whom he receiveth.

If ye endure Chastening, GOD dealeth with you as with Sons: for what is he whom the Father chasteneth not? But if ye be without Chastisement, whereof all are Partakers, then are ye Bastards and not Sons.

James 2 Chap. 15 & 16 Verses. If a Brother or Sister be Naked, and destitute of dayly Food, and one of you say unto them, depart in Peace, be you Warmed and Filled: Notwithstanding ye give them not those things which are needfull to the Body, What doth it Profit?

1. Epistle General of John, 2 Chap. 15 Verse. Love not the World, neither the things that are in the World; If any Love the World, the Love of the Father is not in him.

Dulcia non meruit, qui non gustavit amara.

*Si quid novisti rectius
Candidus imperti; si non, his utere mecum.*

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PRODIGAL GOETTER

A Letter, Which, in a Concise and plain Manner, shews
What the Protestant Religion is, and how it differs from
the Roman Catholic Religion, in its Principles, and in its
Practices, and a more particular Account of the
Controversy of the same.

Written by John Locke, Esq. and published by
W. B. 1689. 8. 10. 12. 14. 16. 18. 20. 22. 24. 26. 28. 30. 32. 34. 36. 38. 40. 42. 44. 46. 48. 50. 52. 54. 56. 58. 60. 62. 64. 66. 68. 70. 72. 74. 76. 78. 80. 82. 84. 86. 88. 90. 92. 94. 96. 98. 100. 102. 104. 106. 108. 110. 112. 114. 116. 118. 120. 122. 124. 126. 128. 130. 132. 134. 136. 138. 140. 142. 144. 146. 148. 150. 152. 154. 156. 158. 160. 162. 164. 166. 168. 170. 172. 174. 176. 178. 180. 182. 184. 186. 188. 190. 192. 194. 196. 198. 200. 202. 204. 206. 208. 210. 212. 214. 216. 218. 220. 222. 224. 226. 228. 230. 232. 234. 236. 238. 240. 242. 244. 246. 248. 250. 252. 254. 256. 258. 260. 262. 264. 266. 268. 270. 272. 274. 276. 278. 280. 282. 284. 286. 288. 290. 292. 294. 296. 298. 300. 302. 304. 306. 308. 310. 312. 314. 316. 318. 320. 322. 324. 326. 328. 330. 332. 334. 336. 338. 340. 342. 344. 346. 348. 350. 352. 354. 356. 358. 360. 362. 364. 366. 368. 370. 372. 374. 376. 378. 380. 382. 384. 386. 388. 390. 392. 394. 396. 398. 400. 402. 404. 406. 408. 410. 412. 414. 416. 418. 420. 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THE EPISTLE DEDICATORY

*To the Virtuous and Honourable Young Gentlemen attending the Ho-
nourable Faculty of*

ADVOCATS.

*And Others who have their Dependance upon the Par-
liament-House, the Seat of Administration of
Justice at Edinburgh, my Fellow Commerads and
Acquaintances.*

*Te justly challenge all Respect and Love
From me, who do in that same Body move
With you, who by the Pen and Ink Command
Th' attendance here of Nobles of the Land.*

*Here by this Letter I present you Love,
How richest Friends Unnatural oft do prove;
How I have run a little piece of Fate
By rash procedure, and my now Estate:
Sweetness of Converse, and the Divine Man
Contempt of Riches hereby you may Scan.*

*The Matters Flat, Unpolish'd; but 'tis true:
Receive it kindly in it's Nat'ral hue:
I have not Homer's, Pindar's, Virgil's flight's
Dryden's nor Cowley's, these Terrestrial Lights;
Neither could I by this rude, vulgar Letter
Better things write than taught me GOD and Nature:
I have not Cicero's nor Demosthenes wits,
Nor fluent Raptures and Diviner fits
Of a Commanding Eloquence, to dare*

And

The Epistle Dedicatorie,
And damp the Vulgar, else you'd had a Share :
Nor Soaring Flights of Poetry to give,
Or write with more Success than I can Live.

The Prodigal Returned, receive with Charms,
Of Love, and take him kindly in your Arms ;
For as the Romans by their Wit and Sense,
More than by Force, contriv'd a Brong Defence ;
So Love and Friendship by Mysterious Arts,
Vanquish the hardest Adamantine Hearts.

GENTLEMEN,

This is all from

Your Humble Servant,

George Dempster.

To my Familiar and Intimate at Montrose.

Kirkcounhill,
May 24th,
1700.

Dearest Commerad,

THough I have had as yet but little Correspondence with you, yet I have found so great Satisfaction already in your Desirable Company, that the thoughts and Consideration thereof, have influenced me to offer my Respects to you by a Letter. Some (perhaps) will be apt to carp at my putting the same to the Press; But whoever wrote yet with that Successfulness, as not to meet with Censures: And I did not design to Emit it to publick View, in hopes of obtaining the Suffrage and Applause of others; (seeing it wants the Ornament and Flourishes of Eloquence, which might make it more pleasant and Desirable) but to satisfy partly the Curiosity of some of my Acquaintances and your self: And if I obtain their and your Approbation, I shall not be grieved, whether it be Condemned or Commended by the Multitude.

The World is a Comedy, where every Man acts that part which Providence hath assigned him, and seeing my Talents consist mostly in Writing, (though very meanly) I thought fit to produce and give you a swatch of it, and not to keep it tyed as in a Napkin, or to lock it up in the dark like a Candle set under a Bushel. For Man is not born to be only useful and helpful to himself, but also to disperse his Gifts, (as GOD has blessed him) to the Common Good of others.

Though you are more Capable to give than to receive an advice from me, I have nevertheless used that Freedom to Write you my Thoughts anent the several Occurrences of Providence which I have already been Trysted with; (I shall not wish you to be so Unhappy as to meet with the like) and what my carriage was, or should be, if I be trysted with worse any time hereafter.

Dear Soul,

It's impossible to secure our selves against Envy and Competition, for distance of Place cannot Protect us from her Malignity; You have a

clear instance of this in the *Trium viri* at Rome, (whereof *Marcus Antonius* was one) who rather chose to endure the greatest hardships, before one of them would Succumb in Power to another, and so it came to pass; For *Clodius* with her Beauty Vanquished the Magnanimous Soul of *Marcus Antonius*, and made his Valour become Effeminate, by giving way to his *Love-Passions*. And she (that she might not adorn the *Romans* Triumph and Victory, by her being carried a Captive) *Applied Snakes to her Body to draw her Blood, and so prevent the coming of Death by her Preparation*. So you may see, That three Suns could not all shine at once; For such is the Ambition of some, That to prosecute their bad designs, they would hire the Devil himself, before they could not get them effectuate.

But on these Occasions, (where Malice rather than Emulation carries the Van) we should (as *Seneca* advises) with flying colour manage our Retreat. *Proverbs* Chap. 27. Ver. 4. *Wrath is Cruel, and Anger is Outragious: but who is able to stand before Envy.* 'Tis hard to discern an Honest Man; for what was the Subject of this days Conference, will be the Subject of an Accusation to Morrow, and that secret which we did but lately Depositate in Our Friend's Breast, will shortly fly in our Faces from the Mouths of our Enemies: But though our Friend were Real and Secret, yet his inconstancie may make these either no Ver- at all, or ineffectual and Unprofitable Ones: Such is the balencis of some, who, for a small Compliment, will be Tempted to betray Secrets, to become Rivals to their Friends, who put Confidence in them, and assisting to their Enemies; Such a Man was the Perfidious *Judas*, who betrayed our Saviour for 30 Talents. And that which Aggravates the crime of such, is because (possibly) they are our Dearest, (yet Hypocritical) Familiar Friends, who acts thus Treacherously under colour and a pretext of True Love. After this manner, The famous Renown'd *Cesar* was dealt with, who with all the Prudence of his Court, could not avert his Massacre in the Senate, especially being contrived by his Confident *Brutus*.

And when our own Relations, (neither out of piety or naturalty) cannot conceal nor obliterate our offences or misfortunes; How may we expect to be made the *vox populi*, especially when such misrepresentation flows from such a Fountain; Which (commonly) are more easily believed and Intertain'd, when they are vented by such, whom others may be apt to believe, (through ignorance of their disposition who

speak

(3)

Speak thus) That they talk so as having no *dislike* or *prejudice* against us. But I being perswaded you know perfectly well what, and of whom I write this, I leave them to their own *fate*, and the just reward of *providence*.

As *distress* makes men run, where they may expect help; And as that must be the securest harbour; to which distressed vessels make their application; So I fly to the choicest of your wholesome advices as the only *Asylum* and *Sanctuary* for my aid and safety.

If *misfortunes* could make men *Philosophers*, as *Afflictions* are said to make real *Christians*, I might expect to become wise by experiencing so many; But such is the innate rudeness and dullness of my *genius* that it cannot look through the right end of the perspective, and see the Wise hand of *Providence* directing them.

Dearest Familiar,

I know the *Premisses* and Preceding Discourse stand in no need of a *Commentar* to Explain the Genuine Sense thereof, you knowing exactly well, that it is not proper to be too plain by Discovering my Thoughts to all, who may have Occasion to see me in *Print*, but I have Endeavour'd all such as possible *Clearness* and *Ingenuity*. And because you have (possibly) met with the like Dispensation of *Providence* in your *Amours*, that I met with some Years ago I have therefore (to comfort you and me) taken so much Leisure from my other Business, as to set apart one Afternoon, and write you my following Thoughts.

The Design of *Lovers* should be all Latent as the Springs which do inwardly move Mechanick Machins; if you either consider the Nature of it, or the Inconveniencies that attend a Disappointment, I fancy Love proceeds from a Vehement desire of the *Object*, in hopes of a full Satisfaction of pleasure and content therefrom; Which pleasure we fondly dote upon, and this Love proceedeth from *Contemplation*.

But Love may be compared to *Hunger*, which though it is once Satisfied, continues no longer so, than it hath for a little time prey'd upon what was at first presented to it; And like the fire, is so far from being Satisfied with what is thrown into it, that it is by that new Fuel, not only enabled to destroy, but likewise forc'd to seek more Aliment for sustaining it's wasting Rage.

Pleasure in Men is an Act of the *Fancy*, and Consequently of the Soul

Soul, and certainly these pleasures which do more immediately affect the soul must needs be the most *Active pleasures*, and such are those which arise from *Contemplation*: For *Contemplation* does often drive our souls into *Extasies*, and is so charming, that it may be rather said to *Ravish* then *Pleaze*, committing to open a *Rapture* upon our Souls, that it pulls them almost into a State of *Separation*.

Dear and kind Soul

You have known these things (doubtless) by sad experience, if ever *Love* had the Commanding Faculty of your Soul; For by *Love* we go nearest the *Image of GOD* and the *Imitation* of our *Savior*. 4. Chap. 1 Epist. general of *John* 7 and 8 verses. *Beloved, let us love one another, for love is of GOD; And every one that loveth is born of GOD, and knoweth GOD. He that loveth not, knoweth not GOD: For GOD is Love.*

The greatest Inconveniency that attends *Lovers*, while they Sail upon so *Unknown* and *Tempestuous Seas*, as the instability and *unconstancy* of a *Woman's fancy*, are the *false Reports* whereunto they may be exposed by *Buffe Bodies*, who may tale a *Thousand Lies* of them: For who can promise that they shall never drop one word in *Passion*, act any thing without a *previous Deliberation*, or never fall under *Misinformation*; And which is yet worse, when *Misrepresentations* are forged against them, they are not acquainted by such as either give or receive them, and so their *Defence* becomes wholly impracticable.

But why need I expect to teach you what *Love* is, or what discouragements *Lovers* may propose to themselves before they arrive at the conquest, seeing you have traced those *Paths* far more successfully than I have done; And it has added no small Commendation to your *Character*, That *Fancy* rather than *Ambition* or *Riches* were your choice: For what could you have proposed reasonably to your self in so doing; For little can defend us against our *present necessities*, and nothing can defend against the *Future*: And when *Riches* are piled up, they serve either to satisfy *Nature*, and that is easie, or to satisfy *Fancy*, and that is Impossible: *Riches* are really (though they remain) but like the *Manna* in that 16 Chap. of *Exodus* 18 verse *Whereof he that gathered much had nothing over, and he that Gathered little had no Lack.* Ecclesiasties 5 chap: 10 and 11 and 12 verses. *He that Loveth silver, shall not be satisfied with Silver; nor he that Loveth abundance with Increase: this is also Vainity.* When goods increace, they are increaced that eat them

them: And what good is there to the Owners thereof, saving the beholding of them with their Eyes? The sleep of the Labouring Man is Sweet, whether he eat little or much: but the abundance of the Rich will not suffer him to sleep.

Such was the Insatiate desire of that Rich King *Cresus*, (who was said to have had Mountains of Gold and Vast Treasures) that he took a great deal of pleasure to see his Gold, and therefore called in for all his *Exchequer* at once; whereupon his Subjects finding him to have so Vast a desire for Gold, conspired against him and Murdered him. And when he was Dead, they were pleased thus Reproachfully to Triumph over him, saying, he Loved Gold while he was on Life, let him once have his fill of it before he be buried, and accordingly they melted Gold and poured it down his Throat, that it might be known how little a Portion of all his great Treasure would satisfy him when Dead, when all his Dominions and the Riches therein could not Satisfie his vast Appetite when he was Living. *Solon* gave him this Advice, when he Enquired of him if he thought him a happy Man, (which Sentence made him let King *Cyrus* at Liberty, when he was Captivated by him.) He gave him this Answer, That no Man could be called happy till Death came, as you have it prettily expressed by *Juvenal* thus: *ultimo Semper*

Expostando dicit homini, Dicique Beatus,

Ante obitum nemoq; supremæq; funera debet.

The day of Death should still be thought upon,

And no Man can be happy till it come.

Dearest Familiar,

If at any time hereafter, either Fortunately or Unluckily you fix your Contemplation upon a Woman, whom Providence hath stored with great Plenty of Earthly Blessings, and a Number of Opulent Friends and cannot purchase the Object of your desires, neither by *Moyon*, *Stelling*, nor *Love*, let the Flame of your Fancy decay. Moderately as at first it took Vivacity, and let nothing here below be able to Crush or damp your Spirit: *Proverbs 17 Ch 22 Verse*, *A merry Heart doth good like a Medicine; but a broken Spirit dryeth the Bones.* But other means and Methods might be Exercised, which probably might take effect and influence the Heart of a Generous Lady to be Reciprocally Loving; such as *Fluent Oratory* (whereby *Ulysses* was preferred to

Alex) or by paying continual sacrifices for her at the *Altar* in our Devotions: For who knoweth but GOD would hear our Prayers. The *Romans* were als Famous for their *Eloquence* as for their Conduct in War and Arms, and overcame their Enemies als frequently by their *Tongues* as with their *Swords*: Their *Generals* *Orations* were so perswasive, and had so great influence upon them (very frequently) That they enflamed their Armies with a desire and hope of *Victory*, and made them attack their Enemies with greatest Resolution.

But ah! now in our Degenerate Age, when *Literature* and common principles of *Magnanimity* and *Virtue* are like to be quite rooted out by supine negligence or ignorance, I know not how an aspiring Spirit can raise himself to preferment, when cloged with the want of a Competent Patrimony, whereby he might Cultivate his genius and aim at good things: For as the Poet *Juvenal* Expresses it, *Virtutibus obstat, Res angusta Domi*; So, many good Spirits are either lost for want of Education, Or, if they have the Fortune to attain to some smatter of Learning, they must stop there, either because Providence layes it not in their way to come by better, by reason of the obscurity of their Birth (which is commonly attended with Poverty) or that if they have Friends or Bretheren als capable to serve them as *Joseph* was to serve and relieve his Bretheren, yet such a Veneration (or rather Adoration) they have to the perishing Riches of this World, that they cannot get their hearts (which are glewed thereto) separate from them, or perswade them to part with any thing, though it would both preserve the duration and grandure of their own Names, and (probably) raise their necessitous Friend both to Honour and Preferment.

Dearest Familiar,

I could make an apposite Application of this to my own Friends and Relations, who, if they had smiled upon me as *Joseph* did upon his Bretheren, or as the Father of the *Prodigal Child*, I would not have had ground to be emulous of, or envy any Man's happiness in your City. But Blessed be GOD, I have been wonderfully provided for from my Birth by the wise hand of Providence, and particularly from the beginning of the late Revolution in the year 1689, at which time my dearest Parents was necessitated to give over his Charge of the Ministry, being then unfortunately cryed to Preach and live in the West where the *Clergy* were first Thurst out, and met with the first burst of Persecution.

In the year 1690 I applyed my self to my Studies, and entered the Colledge of *Edinburgh*, where I continued with als much Approbation, (I may say it without vanity) as any one of my Rank or Character could expect, untill *February* 1696: And I wanted not good occasions for improving my self, it being my good Fortune to have my converse and private Application of my Studies with two Learned Men who were my Regents, *Viz.* Mr. L. D. and Mr. *Alexander C.* to whom I ow all the Learning I have, nay Life it self; For when my Relations at *Montrose* would not be at the pains to breed me a Merchant (for which I ow them very many thanks, who like *Joseph's* Bretheren, designing my hurt, have done me good) Mr. L. D. took me by the hand and kept me at the Colledge, may the Heavens reward him for it.

But as a *Ship* at Sea, when all her Sails are aloft in a great storm, despises to be managed either by the Prudence of of her Mariners or their Prayers, unless almighty providence order it, So I by the unexpected death of my Parent (who dyed at *Edinburgh* in *January* 1694) being left to the Propensity of my own inclinations, and my nearest Relations, upon several Addresses made to them for their Counsel and Advice (and not for their means) not having honoured me with any return; Yea and when I came North to visite them, they not having any due and Christian regard to my then present Circumstances, I did upon the 22d of *January* 1696 (when I wanted but two Moneths to compleat my Course at the Colledge) take my Voyage for *Flanders*, where I continued only for 9 Months, the Country Air not suiting my Nature and Disposition.

This I confels was the greatest piece of folly, That my Relations can upbraid me with; and although my inclinations did not lead me to have followed this present Government (if I had prosecuted my Studies) and that all the Prodigality I had committed was but the mil-pending of these 9 Months, and not any Patrimony; Yet such was the displeasure they had conceived against me for it, or at least they made this pretext (perhaps of purpose to keep in their pious affection and Kindness which I as their Relation might have expected, or which might have prevailed with and influenced them to be generous) That my two *Patris* were pleased to say and Express themselves thus Charitably to others, who were employed by me to interceed for me.

My Uncle Mr. John the Doctor, (who should have had a greater Respect to Acts of Charity and been zealous and forward for my further Advancement in Learning) was pleased to sign his kindness (some two three years before I went from the College) by the following words, *Viz.* That he would not Contribute the 19 part of a farthing for my Prosecution of my Studies; although the precedent year both he and his Brother Alexander at Montrose desired me to Inform Commissar Wiseheart my Mother Brother, that they were content yearly to bestow a Guinée for that effect: What encouragement then had I to follow them, if the consideration of my Circumstances had not induced me to it.

And at my return from Flanders, meer necessity (rather than choice) obliged me to come to them to see what they would bestow, or if they would smile upon me the Prodigal. But I found them of another Temper and of a quite different Disposition with that of Joseph's or the Prodigal's Father: for having but stayed but one night in my Uncle Mr. John's House at Mountswish (although he knew perfectly well I wanted whateupon to subsist) He upon the Morrow as earnestly as a Prince would expell an Hostile Enemy out of his Dominions, sent me a packing, without so much as a kiss of his hand.

But any indifferent Person reading this, (may be) will be apt to say in his Defence, That he did this, not that he thought himself not obliged out of Charity and naturalty to have cherished me, but because of my hurting of my self and leaving my studies, and of purpose to harden me by affliction. In answer to this objection please consider, That he should have first challenged me, and then smiled upon me.

But I cannot deny, but that he is (otherways) a Man of Good parts Learning and Piety; but (it seems) when the Graces and Virtues which he enjoys were a dealing, he has been as much Hurried with joy of the conquest of a few Talents as the Roman Generals were when they rode in Triumph with their Optima Spolia, and (Possibly then) he has, in his haste lost out of the Number of the Foundamental principles of Religion two of them *Viz.* Love and Charity (perhaps) by the way.

I cannot but Admire how he never has fallen upon that 38 Chap. of Isaiah 7. 8. 10. and 11. verset. *Is it not* (Isaiah speaking of Charity) *I deal they bread to the Hungry, and that thou bring the poor that are cast out, to thy House; When thou seest the Naked, that thou cover him, and that*

that thou bidst not thy self from thine own Pleas? And shall thy light break forth as the Morning, and thine health shall spring forth speedily? And thy Righteousness shall go before thee, the Glory of the LORD shall be thy Reward. 10 and 11 verses. And if thou draw out thy Soul to the Hungry, and Satisfie the Afflicted Soul? Then shall they light rise in obscurity, and thy Darkness as the Noonday. And the LORD shall guide thee Continually, and satisfie thy soul in draught, and make fat thy Bones; And thou shalt be like a watered Garden, and like a Spring of Water, whose waters fail not. 1. Epistle General of John 3 Chap. 17 verses. But whose bath this World's good, and stieb his Brother have need, and shutteth up his Bowels of Compassion from him, how Dwelleth the Love of GOD in him?

But to pass in silent how much he has in him (besides the want of Charity) that may eclipse his other Endowments and Ornament of his Life. And that he wants not enough of Pride (which does neither become a Minister nor a Christian) which is said to come before Destruction; and a haughtie spirit before a fall; I shall not expiate how Prejudicial, it has been to him to have been bred at Court, wherfrom he has taken so much of the Lesson of Pride with him. But seeing Wise Providence (I cannot tell why) has sufficiently sent a cross and an Humbling circumstance to his own Family, by the Afflicting his second Son John (who has passed his Course at the Colledge) with the want and tre use of his Reason, I shall not add affliction to the afflicted; Though he dealt far otherwayes with me.

But as GOD never sends a Cross without the least tincture of Sweetness and Comfort, so I (when I had passed through the Territories of his Inhumane Barbarity and Selfishness) at last arrived at a more safe Harbour, and in stead of a Morose and Serley carriage (which I met with from him then and lately in your City) I found a person of a Tranquill, Hospitable and Charitable Disposition. viz. my Uncle in Law Mr. H. L. Minister at Dunnington, who was Generously inclined to quarter me for 3 Months till the Storms of the Winter were passed, and carried such a respect towards me, that he honoured me as if I had been a Son of his own Family. If it were not tedious to decant in his praises, I would (as I am obliged) Proclaim his Bounty towards me as much as I have Discommended the procedure of the former. But I being confident, that any indifferent man reading this Subject, and reflecting upon my Misfortunes (which rendered me then an object of their Benevolence, which

which is the saddest thing that can befall a man here below to be in such Circumstances as may make him Troublesome to his Friends; will Disapprove of the carriage of the former and highly approve and commend the Hospitality of the Latter.

By the said Mr. H. L. his Advice, I was prevailed upon to come the length of *Montrose* to see my Uncle *Alexander*, (who is a Merchant about 24000. weeks of Stock) But I being formerly acquainted with the Nature and Disposition of his *Bedfellow*, who would hardly Smile upon me even when in Prosperity; I thought it most proper to take up my Lodging in another House viz *G. G.* whom I sent to him, and did informe him of my Circumstances: But (it seems) he had so little a Compliment to bestow, or rather so little and *Narrow* a Heart to give, That he sent me back this return with him; That he would not give me on Two pence to carry me on the Road, or to keep me from Starving.

Pardon me for this *Digression*, and for giving so long a History of my Misfortunes; but the true reason I did it upon was to let those who may be curious to know what was or may be the reason, That my Relations did not then, nor yet do give me the *Favourable Aspect* of their Countenance; Therefore, I thought fit to lay open to them the Mystery of my Offence, and let others Judge of my Merits as they think fit.

But now I hope, That as the Sun in a Rainy Day after the Rain is past, becometh much clearer than formerly he was, So I may become (out of the Furnace of my past Afflictions) both a better Christian, and by sad Experience a better Divine; And learn, That it is not the Miserableness of the Condition of the Object but the Tenderness of the Compassionate and Sympathising Heart, that moves Men to Acts of Charity and Bounty. This is sufficiently cleared by the foregoing History. But *virescit vulnere virtus*.

Some persons, who, perhaps, cannot suffer to hear the Truth, will be apt (possibly) to say and Enquire, what necessity was there for my Penning such a Letter, or discovering, either my own Frailties, Miscarriages, or Misfortunes to the World; or the bad or good Treatment that I have met with from Friends, or that I have Loved without Success; I will give them no other Answer, but that if it offend them by reading the same, so it pleased me to write it, and who can hinder the Press to serve Occasions for Money.

Yet, Dear Friend, The most Convincing Motive that Excited me

me to Write to you, was to provoke your Pen to write me an Answer, and to let you taste how a sweet a thing it is to Converse by Inter-
course of Letters; For as the *Lights* not only makes us known to each other, but also renders us Mutually usefull; So *Conversation* and *Converse* does Whet and Adorn our Good Parts; and the most excellent Endowments, both of Nature, Industry, and Grace, would grow dull and Stupid, without Culture and Exercise. We may be Employed, though we be not all as *Senators* and *Kings*; every Wheel in a Watch hath its Operation in the Movement, without being all of them springs; So we, (who are not strained and Oppressed with Business, and an Active course of Life so much that we cannot reserve Vacant times of Leisure, whilst we expect the Returns and Tides of Affairs) may Commendably enough Speak and Write to one another without Censure of the *Multitude*. For I reckon not them who are readiest to Censure others, and to Dispute upon every small Occasion, to be the most *Knowing Men*, but those who Discourse Patiently and Pertinently of things, and who speak Modestly of themselves, and are not in the least Discomposed with the Common Accidents of Life, but that stand Unshaken amidst all Vileitudes, and can with Moderation support both *Good* and *Adverse Fortune*.

Dear Commerad,

As I spoke some place else where in this my Letter, That many good Spirits are lost for want of Liberal Education: So there are also many *Wits* and *Virtuoso's* crushed, and cannot Aspire to great things for want of Power: For I think, there is nothing which more Distinguishes Man from Beasts, their Law and useles Appetites, than an *Honourable* and *Noble Ambition*; For *Ambition* cannot be Buried, Repressed, or Damp'd, it may be, but never extinguished. And (doubtless) *Advancement* is either Attributed to the fancy of the *Advancer*, or to Fate and Hazard: And in either of these cases, the person promoted is not Honoured, but his Fate.

I acknowledge, Men should not be too Rash, and take wrong means and Methods to be great, but do as *Antisthenes* said, who being demanded *quomodo ad rempublicam accedendum?* How should a Man Address himself to publick affairs, Replyed, he should do it as to come to the Fire; neither too near for fear of Scorching, nor yet too far off, lest he be starv'd with Cold; I know no Mediocrity I can

more

more deservedly Recommend to you, whom I so sincerely Love: You may apply this Allegory to another Sense, well enough your self.

Men should not immoderately press into Business, though it can not be denyed that some Young persons are of early hopes, and have come to Preferment very loon: May not men be early qualified and become great, if they be early fit for it: 'T was wittily said of one of the *Scipios* (who was a Gentleman of early maturity) *se sat annorum habiturum si populus Romanus voluerit*; That he should be old (or wise) enough, if the People of Rome pleased: And accordingly they thought fit to send him General into Spain, which he reduced into a Roman Province by his Valour and Discretion, which other Generals who went there before him could not effectuate. Great men therefore or Rich men should not like overgrown Trees, too much shade the subnascent Plants, and young *Imps*, who would grow modestly under their influence; But should Receive, Protect and Encourage them. I confess it becomes not every one to aspire, so it is Glorious to those who are Accomplished for it: But if those who have Qualified Genius, cannot attain to preferment, let them solace themselves with this, that they be Accounted worthy of the same.

Dear Familiar,

The greatest *Rencontre* that I suggest to my self to meet with by my putting this Letter to the Press, and thereby consequently exposing it to the View of others, is the loss of my two *Uncles* formerly mentioned, their Countenance and Favour, which I confess should be very sacred to me, in Respect they are my nearest *Relations*: But if you or they (into whose hands this Presents may happen to come) weigh, and consider how little I have been obliged to them, (Especially when I stood most in need of their Kindness) and with what Disregard they look'd upon my Exigent Circumstances, with what Strangeness and indifferencie they notice me, and as if I were not of their Blood, but of a baser Extract; What Testimonies and Convincing Proofs of the little Respect they have for me, which they have but very lately, more clearly than Mathematically Demonstrated by their Carriage; If you think any of these would not

rather have convinced me to inform their Neighbours and acquaintances (who fancy me to be their *Favourite* and a gainer by their good deeds) than to have imposed upon them and caused them believe a lie, I remit that to your and their Determination.

For I hope 'tis not their *Countenance* (for they cannot (as you may learn by the preceeding History of their Carriage towards me) part with one of the Thousand to their dearest and nearest *bosom Friends*, let be to me) but *GOD's Providence* that will cause me come to be honoured and preferred: And if *GOD* think not fit to gratifie me with Riches, (as he has favoured and Blessed them) but rather to exercise my *Patience* by troubles and misfortunes, I hope he will speak to me as he speaks to the Church of *Philadelphia* in that 10th Verse of the 3d Chap. of the Revelation? *"Because thou hast kept the word of my Patience, I also will keep thee from the hour of Temptation."* 19 Verse *"As many as I Rebuke I Chasten."* And if *GOD* in his wise Providence tryt me at any time hereafter with Tryals and Crofles, I pray he may also give me the Grace of Contentment with them, and as they become Familiar to me, so give me Grace not to repine at his Dispensations, and may bestow those Heavenly Graces upon me wherewith *St. Paul* (as a Minister) was richly indued, as you may read in that 6 Chap: of the 2 Epistle of his to the *Corinthians*, 4, 5, 6, 7 8, 9 and 10 Verses. *But in all things approving my self in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings, by pureness, by knowledge, by long suffering, by kindness, by the Holy Ghost, by Love unfeigned, by the word of Truth, by the power of GOD, by the Armour of Righteousness on the right hand and on the left, by honour and dishonour, by evil report and good report: as deceivers, and yet true, as unknown, and yet well known: as sorrowfull, yet alwise rejoicing: as poor, yet making many rich: as having nothing, and yet possessing all things."*

Dearest Camerad.

I cannot enough admire the insatiate desire and appetite that some have after Riches, and (like *Cresus*) think never to get as much scraped together as keep up their Grandure; and for securing them against Poverty: And which is yet worse, when they have Wealth, Honour and Repute, so that they want nothing (except Contentment) which their heart could wish; yet *GOD* gives them not power to can-
G thereof.

thereof, as you may read it in that 2 Verse of the 6 Chap. of Ecclesi-
 aster. But I am sure no rational Soul, who knows, or Dreams of
 the Treasures that are in Heaven, will so far esteem the Wealth of
 the World, as to set such a high conceit upon it as rich Dives did,
 who would not let Lazarus have the crumbs that fell from his Table;
 for certainly if the rich Man's Wealth be his strong City, and an high
 wall in his own conceit. Proverbs 18 Chap: 11 verse, as the rich
 Man in the Gospel who said to himself, Soul, take thy ease, for my
 Barns are full, and I have Wine, Corn, and Oil laid up in store for many years,
 yet that same night he was forc'd to dye and leave it all: I know
 no Argument to persuade them to the contrary but this, That the
 Scripture is express enough against the loving of Money inordinately.
 Proverbs 23 Chap: 5 Verse. *Will thou set thine eye upon that which is
 not? for riches certainly make themselves wings and fly away as an Eagle towards
 Heaven.* 1 Epistle of Timothy 6 Chap: 10 Verse. *The Love of Money is
 the root of all evil; and in the 17, 18 and 19 Verses of the same Chapter
 you have the Apostles words against pride: Charge them that are rich in this
 World, that they be not high minded, nor Trust in uncertain Riches, but in the
 Living GOD, who gives us richly all things to enjoy: That they do good, that
 they be rich in good works, ready to distribute, willing to Communicate, lay-
 ing up in store for themselves a good Foundation against the time to come, that
 they may lay hold on Eternal Life.*

Since then Rich men are but called GOD's Stewards, they should
 dispense and disburse with some of what God hath Bless'd them with
 to the necessitous Souls: for they know not how long a Tack they have
 either of their Riches or Lives: for hea! not thy self of to morrow:
 for thou knowest not what a day may bring forth, Proverbs 27 Chap.
 Verse 18. For Solomon gave a true Character of Earthly enjoyments
 when he called them Vanity of Vanities: for from the hour we be-
 gin to possess them, they begin either to fly away from us or we
 from them, and amidst our greatest hopes they are either suddain-
 ly by a cross Providence swept away; or if they remain, even then
 they are attended with anxieties (for what pleasure is there here below
 that has no mixture or the least tincture of sorrow accompanying it
 in Solomon (who had all that heart could wish called all things Van-
 ity and Vexation of Spirit) or of a burden in the full career of their
 Grandure and greatness. They are like Belshazzar in that 1 Chapter
 of Daniel (whose death was prognosticated by the light which

Wall when he was drinking out of the Golden Vessels taken out of the Temple of Jerusalem, and was then worshipping the Gods of Gold, hurried away from them by death.

And certainly it is but the just Reward of Ambitious Men's Merits who (as it were) Idolize their Riches more than they mind upon Dumb and Eternity) when GOD takes either them from the World, or the Worldly Enjoyments from them. Psalm 37, Verse 35. 36. *I have seen the Wicked in great Power; and spreading himself like a strong Bayonet.* Yet he passed away, and so he was Not: Yes, I sought him out, he could not be found.

Dear Soul,

Now last of all, I beg pardon for this Prolix Letter, but in requital I have ealed you of the Trouble of Reading it in Write, I hope you'll excuse the Longitude thereof.

As I have met with some sharp Difficulties in my Youth and tender Years, before I arrived to my Majority; So at length GOD in His Wise Providence, (notwithstanding of all the Opprobries and Lies wherewith some Malevolous Persons were pleased to blaicken my Fame and Good name with) hath casten an Eye of Compassion upon me as he did upon Joseph in that 41 Chap: of Genesis, and 14 Verse, When he was taken out of the Dungeon, and preferred by Pharaoh. Or, as upon Daniel in that 6 Chap. of his Prophecies, when Darius had shut him up, who by the Malicious Advice of his Fellow Competitors Envied him, because he had the President and first place of the Kingdom, became of his excellent Spirit) in the Den with Lyons, who met with so great a Miracle, both of Power and Mercy from GOD, that GOD sent an Angel and shut the Lyons Mouths, that they might not hurt him.

I might here apply some part of this Discourse to some of my Friends in your City, whole Love, (or rather Hatred) Vents it self, and shines forth so clearly, That by the Good Character they give of me to others, they plainly declare they wish no good to us; but on the contrair (if their Testimony could prevail and be Entertained) they industriously Combine both to render me infamous, and to cause me loose the good esteem that I have gained already, But I shall not say any more than what I have said already; Only, I must inform them, that seeing I am the only Child on Life of my Fathers whole

whole Family; who was their eldest Brother, and (possibly) if they would restrain their *Tongues* as closely as they keep their *Purses* of Money) I might be Respected as his Son, and I think it is not Christianly done in them to expose either my *Mistakings* or *Misfortunes* to the Plurality; But if they do continue so to disclaim against me, and Endeavour to speak *Lies*, which may be, others will believe to be true, when talked by them, I only warn them that they will be Subject, both to the Censure of others, [who will think it mean in them to speak so of a Friend] and to my *Revenge*, and lastly, let them Remember *Solon's* advice, that none can be said to be happy till *Death* come, so if they die before their Children come to *Majority*, They cannot well know but they may meet with *Misfortunes*, as well as I have done.

Finally, To conclude my Letter, I must inform you, That I am very happily Trysted with a Rational, Kind, and Discreet Gentleman to my Master, whom I hope GOD has raised up [as another *Joseph*] for my support and Provision. He treats me with all the Civility that any of my Education and Parentage could expect, and I do not impute this to proceed out of any Merit of my own, or that I fancie that my good and faithfull Deportment is the Procuring Cause thereof, but it proceeds meerly from that Genuine and Innate Propensity and Disposition he has to Communicat Good. And it is certainly that which makes Men Aspire to an *Virtuous Ambition*, *Magnanimity*, and have a desire to be great, viz. To be Capable to do good to those who deserve it. This goes as near the Nature of GOD as can be, who takes pleasure to Dispenſe his Blessings upon them that fear Him.

I need not Harrangue in Commendation of his Parts or good Nature, every Body, and particularly your *Citizens* and Gentlemen of the Adjacent Countrey, [who are acquaint with him] knowing perfectly well his Facetious and taking Conversation.

I wish GOD my preserve him for a Blessing to his Friends and Family, for the good of others, and for my comfort and Satisfaction: And if he and I agree, [as I hope there shall nothing fall out to occasion a *Rupture*] I shall be the less Circumspect of keeping in with Friends, who are so *Unchristian* and *uncharitable*, and who are so easily Disobliged, and of whose kindness I stand not so much in need as of his. I hope GOD will continue Peace and Love betwixt us, according to my Dependance upon his Providence.

The sharp Eye of any Indifferent and Unprejudiced Person, who reads this my Letter, may sufficiently discern and understand by the Strain of my Discourse, That I have penned the same after some particular Offence received by me, and done me by my Friends; This was the true Reason that occasioned me to expose it to the view of your Citizens, [for whom in particular I have taken care to cause Print the same] and thereby to let them know, That a Brother offended is harder to be won than a strong City; and their contentions are like the Barrs of a Castle: Prov. 18 Chs 19 Verle.

There (may be) are some who will talk bad things of me, and threaten worse, for doing the same, and for putting it to the Press: But if hereby I do not incurr my kind Master his Displeasure, by exposing my self in Print (which I hope and expect I shall not) I shall be very Indifferent of all the Censures I meet with from others, He being the only man whom I now will be carefulst not to offend, seing I have and ow my Bread and Breeding to his kindness and Love.

I will take my hazard, seing my offence can be reckoned nothing but a just Vindication of my self, whom some of my Friends in in your City, have endeavoured Characteristically to disapprove and defame: For I am not affraid that I can be treated either as Sejanus was by the Emperour of Rome, or as Haman was by Abasuerus, both of which were great Favourites the one day, and Hanged on the Morrow.

Dearest Familiar

Salute in my name my dear Commorads the hopfull Infantry in your City, whom I sincerely Love, And if providence lay it in my way to serve their Honour, and interest, either by my Pen or by my Tongue, assure your selves all of my willingness. Salute my good Friend B. G. O. and all the nice Young Ladies of my acquaintance with you, And Particularly the Gentlewoman who Loves me (whom I am bound to Love) if there be any such in your City; I will not say whom I Love, lest she love not me, for 'tis in vain to bestow Love, and not to obtain Reciprocall Love in Return;

Thy

This with my intirest, Tenderest respects and Devotions to your kind self (I humbly intreating that GOD may keep you from falling, and present you Blamless before his Glory with exceeding Joy) shall be all that is thought necessary at present from

Kind Familiar

Yours while I am

George Dempster.

The POSTSCRIPT,

Loveing Commerad,

M^y Uncle Mr. John was pleased to say, when he had occasion to see me, (after I had sent him any Letters perswasive to Naturality and Humanity) That I wrote the same in my Caballs or the Taverns; although neither he nor his Brother Alexander, ever Honoured me with one return to any Letter, ever Written be me to them: But I hope no Unprejudiced persons nor even they (although they (may be) will Discommend and Disapprove of the putting of this Letter to the Press) will take occasion to say, that I have Penned the same so Confusedly, as it would have been done, if in Company, But may rather take it to have been Written ex Industriâ, and with some Previous Deliberation.

Dearest Familiar,

I shall be sorry (as I have said else where in this my Letter) if the Printing hereof occasion any breach 'twixt my Kind, Rationall and Honoured Master and me, whom I am bound by many Obligations to Love ; But if the offerce be not Justifiable nor Worthy of an Appeal or Merit one word to be said in my behalf, and that this be the Common Opinion of all who Read the same, Then I must only Lament the Fate of my Fancy (which was so Prevalent as to induce me to cause Print the same) and be Concerned and griev'd, that the Printing hereof should (if my Master and I must part for doing so) Demonstrate that he has a greater respect for my Relations, than for me, by taking up the Quarrell, yet not debating the Contraversie betwixt me and them : Although I humbly conceive it would not at all Reflect upon him not to take notice what Animosities or Latent Writings, Jealousies or Debates be betwixt me and my Relation. And I hope that the same GOD who has Graciously provided forme from my Birth, will (although Friends, Relations and Acquaintances forsake me) not leave me as an Ostrige in the Wilderness, but pitty the Tender-hearted Pelican, and cause me (as the Phoenix out of her burnt Ashes) rise more Glorious and Conspicuous after the Sharp Storms of Afflicting Providences and Misfortunes are past: For man is born to trouble, as the Sparks fly upward.

Cuncta prius tentanda, sed immedicabile vulnus

Ense rescindendum est, ne pars sincera trahatur
Spernere, mundum, Spernere nullum, Spernere se,
Spernere se sperni, quatuor ista beati

3 OVID:

V A L E.

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